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Ceylon and the Dilemma of Church Unity

THE Convocation debates in May on the proposed Church-union scheme in Ceylon have brought into the open the fundamental problem of thought about all Church-union, viz. in what *categories* are we to think? The problem has for long occupied those who meet each other on the ecumenical field, but the Convocation debates, and the Report on which they were based, bring the problem before a wider field. The Report of the Joint Committees contains a majority recommendation that the proposed united church be recognized as "a true part of the Church Universal", consequently the Metropolitan of C.I.P.B.C. be informed that these Provinces "would be ready to enter into relations of full communion" with it. A minority report advises against going so far. The Northern Convocation, in its Lower House, accepted the general affirmation but rejected the specific recommendation to the Metropolitan. Meanwhile the Southern House expressed its uncertainty by deferring any decision until October. Yet such uncertainty only reflects a dilemma which is occupying minds in all parts of Christendom. It may be stated as the attempt to find adequate language in which to affirm simultaneously the unity *and* the disunity of the Church. There is almost universal assent that there is, in some sense, a unity between all Christians in Christ which cannot be entirely dissociated from unity in the Church. The affirmation of the New Testament that to be "in Christ" is to be "in the Church" is too clear to allow any of us to refuse some connexion between the two. Recent Roman Catholic writing abounds in attempts to relate, for example, the unity of the baptized into Christ to the unity of the Church as Roman Catholics conceive it (see Congar, Thils, Sartory, Fries ad loc.). An Orthodox writer, Evdokimov, speaks of the "discrepancy between the canonical and the charismatic boundaries of the Church". In one form or another, this attempt to square the circle is the characteristic of all contemporary ecumenical writing. On the one hand, there is some sense in which the Church *is* one: on the other hand, its unity is obviously *not* the unity which is according to the divine will and something must be done about it. How the "given unity" is to be discerned and defined and what must be done about the evident disunity are themes which are handled with the widest variety in different writers, but "ecumenical thought" is precisely thought about this dilemma, however it is handled. And the desire to approach the dilemma positively and constructively is the distinguishing mark of the modern ecumenical movement in its myriad forms.

This much is obvious to anyone who is sensitive to the prayerful, sincere and widespread conversation going on in every corner of Christendom, sometimes in hesitant whispers but elsewhere, and in-

creasingly, with vigour and hope. But what is perhaps insufficiently realized by those who find themselves being drawn into the dialogue is the difficulty which arises from its novelty. For, in this positive and constructive form, it is new as a major preoccupation. Anyone who has read, or even skimmed through, *The History of the Ecumenical Movement* (edited by Rouse and Neill, S.P.C.K.) will have realized that God has never been without his "ecumenical witnesses" since the schism between East and West first troubled Christian consciences. But what is new is the attempt seriously to discern new categories of thought which shall be inclusive rather than exclusive, eirenic rather than polemical.

Put in another way, we are all trying to conceive of the way of Christian unity as *integration* instead of *absorption*. By that antithesis I mean to imply that unity must come by a process in which we all expect God to do radical things to ourselves as well as to others, instead of conceiving it as a process by which others are drawn into conformity with ourselves. The distinction is too crude to pass without further scrutiny, but I believe that it corresponds to a real change in outlook which is being slowly learned.

There is no doubt that the traditional approach is by way of "absorption", whether one considers the general tenor of Western thought about the East, of Roman thought about the Reformation and, in both cases, *vice versa*. Such an approach has produced its own catalogue of mutually exclusive terms:

communion	—	schism
orthodoxy	—	heresy
valid	—	invalid
ordained	—	unordained
reformed	—	corrupt
scriptural	—	unscriptural

and so forth. The way of "integration" calls into question the *sufficiency* of all such black-and-white categories yet without implying that they are therefore meaningless. Two or three examples must suffice.

(1) *Communion and schism:* strictly interpreted, schism means "outside the Church and therefore outside salvation", and yet it is precisely the attempt to avoid any such sweeping identification which has led to the modern debate upon *vestigia ecclesiae, notae ecclesiae* and *attributa ecclesiae* or the famous letter of the Holy Office to the Archbishop (R.C.) of Boston in 1949 interpreting "extra ecclesiam, nulla salus" as including in salvation those who belong to the Church *only by implicit desire* (see the English editon of Père Dumont's book *Approaches to Christian Unity*, pp. 224 ff.).

(2) *Valid and invalid:* the terms have bedevilled reunion discussion for years, since what is a perfectly clear technical term within one scholastic tradition when transposed into other systems of thought carries with it entirely different overtones. A memorandum, with some notable Anglican signatories, on the status of Free Church ministries in 1923, advocated the dropping of the term in reunion

discussion.[1] The advice proved unworkable, but at least we must work hard to get its significance in such a setting mutually understood.

(3) *Scriptural and unscriptural:* one of the great revolutions in ecumenical discussion is a new fluidity in the understanding of Scripture in relation to tradition by "catholic" and "protestant" alike. The work of a Roman Catholic like Tavard or a Protestant like Kaesermann points the way. There is much less readiness either to suppose that Scripture and tradition are being put on the same footing or to suppose that the demand of Scripture upon the Church is one of simple "reproduction".

In brief, we see no longer a series of sheer antitheses but a series of demands for mutual correction and enrichment.

But this is not to be lost in sheer relativism. For every Christian there still stands the conception of divine revelation and divine ordinance. Unity is still unity in holiness and in truth. What is new is a greater readiness to concede the *transcendent* quality of holiness and truth (as well as of unity) so that mutual conviction and enrichment have a decisive part to play before there can be any *identification* between the transcendent reality and its historic manifestations.

Since it is commonly supposed that Roman Catholic thought simply identifies unity with absorption, it is worth emphasizing again a Roman Catholic writer who is genuinely "ecumenical" in this sense. A Swiss theologian, Hans Kung, has recently published on the significance of the forthcoming Ecumenical Council—*Council and Reunion: Renewal as a call to unity.*[2] Father Kung stresses the inseparability of renewal and reunion by suggesting to all Christians a fourfold program of suffering, prayer, self-criticism and action. Such an approach is highly relevant to our own thinking in regard to the Ceylon proposals and the Convocation decision. In the light of it, I find both logic and love more apparent in the majority than in the minority report.

Take the main fears expressed by the minority report as the grounds for refusing full communion.

(1) "The disappearance of the Anglican Communion": provided that the essentials of catholicity are maintained (and York Convocation expressed the opinion that they are) the Anglican Communion cannot simply expect other Christians to be "absorbed" into it when a wider and less historically limited fellowship of "reformed catholicism" could grow from the integration of sister episcopal churches in full communion with each other.

(2) "Full communion" with a church itself in communion with non-episcopal churches: to expect immediate tidiness at this point is the outlook of "absorption". Of course such a position would be an anomaly. But the supreme anomaly is disunion, and this minor anomaly is progressively removed as the parent-churches themselves find unity with each other. The process of integration is not neces-

[1] See Bell's *Documents*, I and II (1955 edn.), p. 54.

[2] *Konzil und Wiedervereinigung: Erneurung als Ruf in die Einheit.* Vienna, 1960.

sarily best served by refusing it at one point until it can be achieved at all points.

(3) The unification rites: the Ceylon/North India "open formula" has been trenchantly criticized by Bishop Newbigin.[1] The issue, as he sees it, is whether any church may make it a pre-condition of union with another that certain requirements in faith and order must be fully met and that the proposed rites for uniting the ministries only achieve this by a dishonest ambiguity. Yet again, it can at least surely be argued that in an unprecedented situation, unprecedented steps may be justified. The proposed rites are an attempt to give liturgical expression to one aspect of the underlying dilemma. In a divided church "ordination" is not the completely unambiguous phenomenon which it is when we think simply in terms of "communion or schism". It is true that we have no agreed categories in which to define the ambiguity. It is important not to deny that "ordination", however it is conceived, is conceived in most parts of Christendom as being unrepeatable. Hence the proper insistence that the rite is not "reordination". But is it honest to do something which is conceived by some as being merely an extension of authority to those already ordained and by others as being ordination of those hitherto unordained? It could be tolerable only if it were admitted that, in this context, "ordination" means two things: (*a*) authorization to minister God's Word and Sacraments in principle in the whole Church but in practice in a part of a divided Church, (*b*) authorization afresh to do the same in a setting within the whole Body which has become *significantly different* through union. For episcopalians the setting is significantly different in that union has brought episcopacy into organic relationship with some who previously lacked it, so that the act is, for those elements, the conferring of "episcopal ordination". This only makes sense if one also believes that non-episcopal authorization to a ministry of Word and Sacrament can in some proper but other sense also be called "ordination". Does anybody really wish to assert that those whose ministry has been manifestly blessed by God are simply "laymen" in the popular (but unscriptural) sense? Some categories surely need to be found to make this necessary distinction—and it is one which non-episcopalians need as much as do episcopalians, for they too would wish to affirm that the heritage they bring into the union contributes to the significant difference. Oliver Quick's conception of the relative invalidity of *all* orders in a divided Church was an attempt to do this, but it has not gained universal assent even amongst Anglicans. Yet, in the context of the explicit intention "to continue and reverently to use and esteem the threefold ministry of bishop, presbyter, and deacon, which existed in the undivided Church", the proposed "open formula" can be justified as containing no greater ambiguity than is already inherent in the spiritual realities of the situation.

I have referred to the Ceylon debate because it is currently forcing upon our attention the dilemma which underlies all work for re-

[1] See Introduction to the 1960 edition of *The Reunion of the Church*.

union. Certainly the situation of our fellow-Christians in Ceylon is desperately urgent, a tiny Christian minority facing militant Buddhist nationalism. But it would be a disservice to truth to settle the issue on that fact alone, as it would be a disservice to love to ignore it. Yet it is my conviction that truth and love continue to urge us to encourage our fellow-Anglicans to go forward into the proposed union if, as I have suggested, to do so would be to accept the way of "integration" and to abandon the way of "absorption". There is much still to be debated and decided—and any decision is fraught with dangerous possibilities of being mistaken. But I believe that the spiritual realities demand new ways of thinking, demand an unremitting struggle to find new ways in which to convey our thoughts, and demand the courage of faith to act in new ways which embody our insights. Ceylon is on the agenda for immediate decision, but it will not be the last item which God will force us to face if indeed he intends us to face *together* all that he is doing to us together. He has concluded us all in the sin of division that he might have mercy on us all.

OLIVER BRISTOL.

All in Each Place

"WHERE two or three have met together in my name, I am there among them" (Matt. 18. 20). "They met constantly to hear the apostles teach, and to share the common life, to break bread and to pray" (Acts 2. 42). These two statements provide a starting point for a doctrine of the church "in each place". And for the purpose of this article it is only necessary to supplement them by a reference to *A Theological Word Book of the Bible*, pp. 46–9, Article "Church"; and in particular to the summarizing quotation from K. L. Schmidt *apud* Kittel, *Wörterbuch*, p. 537:

"The New Testament knows no distinction between a visible and an invisible church. The Christian community is as visible and as bodily as the individual Christian. The fact that a number of separate local communities grew together gradually as an organization creates the impression of a development from separate local churches to one universal Church. But this impression is not decisive. The important fact is that the local congregation was conscious of itself as the representative of the universal Church."

In August 1960 at St Andrews the Central Committee of the World Council of Churches received from the Faith and Order Commission, for transmission to the constituent churches at New Delhi, 1961, the following definition of Christian unity:

"The Commission on Faith and Order understands that the unity which is both God's will and His gift to His Church is one which brings all in each place[1] who confess Christ Jesus as Lord into a fully committed fellowship with one another through one baptism

[1] "The word 'place' here is used both in its primary sense of local neighbourhood and also, under more modern conditions, of other areas in which Christians need to express unity in Christ, e.g. all those engaged in a local industry."

into Him, holding the one apostolic faith, preaching the one Gospel and breaking the one bread, and having a corporate life reaching out in witness and service to all; and which at the same time unites them with the whole Christian fellowship in all places and all ages in such wise that ministry and members are acknowledged by all, and that all can act and speak together as occasion requires for the tasks to which God calls the Church."

This weighty definition (see Faith and Order Commission, Paper 27, p. 23; Paper 31, pp. 28 f.; W.C.C. Central Committee Minutes, pp. 10, 11, 20, 21) demands a dynamic response from those of us whose life and work are primarily in local churches "in each place". If possible, before the World Council meets in New Delhi, we should place both before our own ecclesiastical authority and before such theological authority as resides in the World Council, how we would wish to promote that "fully committed fellowship with one another" to which the definition refers, and what freedom of manœuvre and what discipline and guidance we consider necessary for this great task.

To quote again from the Faith and Order Commission: "There is therefore need for a proper sense of urgency lest we lose the time that God gives us." Most local churches may still hardly be "conscious of themselves as the representatives of the universal church"; still for the most part far behind their denominational leaders in ecumenical concern. But in some places the boot is beginning to shift on to the other foot. As Bishop Dun of Washington pointed out to the W.C.C. Central Committee: "The vision of unity which leaders of the churches caught at ecumenical meetings should not blind them to the fact that most Christians only had the grim sight of Christian division to live by. However happily the ecclesiastical dignitaries consorted on ecumenical occasions, the fact was that they represented denominational machinery, 'principalities and powers', which produced separated bodies of Christians 'in each place'." (W.C.C. Division of Studies, Bulletin, Vol. VI, No. 2, p. 21.)

Imagine, then, a sociologically unified residential area, built up between the wars near the boundary of an English industrial city. There are, say, two churches—a Free Church and the Parish Church. They have a longish history of co-operation; joint worship during the Universal Week of Prayer, on week nights in Lent, on Good Friday and so on; a joint magazine, joint visitation programs; joint Bible Study groups, joint vocational groups; youth work; support of interdenominational overseas projects; a joint welcome to Commonwealth immigrants; and so on and so on. But co-operation is seen to be a dead end. The allegedly cathartic effect of the pain of disunion has long since grown stale. The local mission of the church may actually be hindered by the time-consuming process of detailed consultation among separated bodies. Denominational loyalties apart, the churches are ripe for integration in the spirit of, even according to, the letter of the "Faith and Order" definition on some such lines as these:

1. "Fully committed fellowship." Administration by a unified

elected Church Council under ministerial chairmanship; in some defined way responsible to the whole membership; in the first place with some defined veto for each denominational grouping. Joint finance with negotiated financial commitments to the respective denominational authorities, diocese, circuit, etc.

2. "One baptism into Him, holding the one apostolic faith." Integrated planning of baptisms; i.e. at one church on one Sunday, at the other the next. United training and study programs from childhood onwards. Special arrangements if Baptists concerned.

3. "Preaching the one Gospel." An agreed preaching "plan"; allotment of all ministerial and lay responsibilities; jointly planned use of church buildings for public worship; mutual constructive criticism by preachers so that the one Gospel be consistently preached.

4. "Breaking the one bread." Sacramental fellowship as a genuine expression of integration; with adequate provision for the scruples of any individuals concerning the ministry of traditions other than their own; and due recognition of any current official negotiations, e.g. those between the Church of England and the Methodist Church.

5. "A corporate life reaching out in witness and service to all." Complete integration of all organizations, all forms of witness and service.

6. "Unity with the whole Christian fellowship." Pending denominational reunion on a regional, national or world-wide basis, obedience to properly constituted authority as jointly determined by the denominations concerned. Whole-hearted acceptance of the position of "pilot scheme" on behalf of the wider Church. "The important fact is that the local congregation is conscious of itself as the representative of the universal church" (K. L. Schmidt, op. cit.).

Here, of course, are only the bare bones. Clothing them with flesh and blood would at once raise acute questions. In such an integrated local church would Methodism, for example, revert to what some believe to be its true vocation, a society of militants within the church? Would there still be a "parish priest", *primus inter pares*? Would we call him the parish presbyter? (!) What about confirmation? The mere enumeration of a few such issues indicates the necessity of an authoritative, properly constituted, interdenominational standing commission in every region to examine any such detailed scheme that may be put forward by the churches in any locality, subject it to theological and practical criticism, authorize it if appropriate and continue to guide and advise on its execution. Such a regional commission would do its work in the spirit of the Faith and Order definition and also, I submit, in accordance with the warning sounded by Dr A. M. Ramsey (when Archbishop of York): "Unity, truth, holiness are inseparable and through their realisation in the lives of Christ's disciples the divine glory will dwell in them" (Faith and Order Commission, Paper No. 31, p. 15). Of any such scheme for local integration it should be asked whether it will in fact promote or hinder the eventual wider unity of the Church; the promulgation of the truth of the gospel; and the sanctification of the members.

I am not competent to speculate how the English Free Churches would appoint their personnel on any such regional commission. Anglican eyes would turn naturally to the diocesan bishop. Historically, practically and theologically (if one can make such distinctions) one of his main functions as the visible focus of unity is to represent the local church to the universal church and *vice versa*. He is exactly cast for the role of joint chairman of the kind of regional commission I have in mind. On the Anglican side he would need the support of a team whose membership would combine theological ability with local knowledge. There exists a potentially ideal group for this purpose in his examining chaplains. Normally some of these are independent academic theologians of established reputation, others locally available men chosen on the grounds of at least a modest theological competence. To such a group of episcopal nominees it might be right to add representatives elected by the diocesan conference. It would certainly be strengthened by the appointment of provincial assessors either by Convocation or the archbishop, if only to variegate its ecclesiastical colour! And maybe (maybe not) it would welcome a compact body either of Canon Law or of formulated policy to guide it; and some machinery for reference to a higher level in difficult cases. Then there would always be the advice, documented or immediate, of the ecumenical experts, the "Faith and Order people".

Imagine then "the church in a place", at present denominationally divided into two or more congregations but, after an apprenticeship of genuine co-operation, "conscious of itself as the representative of the universal church". "All in the place who confess Christ Jesus as Lord" work out a carefully detailed plan of complete local integration. They submit it to the duly constituted interdenominational area commission. The commission at its next quarterly meeting perhaps endorses it as it stands; possibly rejects it as premature or patently unsound; more probably offers detailed criticisms, recommends revision, encourages advance. In particular the Commission might well normally require a formal undertaking that the ministers concerned remain "in that place" for a specified time. Ministerial continuity is vital when so much is at stake. All is done decently and in order, yet in the freedom of the Spirit and in the light of the New Testament emphasis on and the theological significance of "all in each place who confess Christ Jesus as Lord". Not that I wish, in conclusion, to give an impression of a process, untroubled and easy. Finally, to quote the Faith and Order Commission: "The achievement of unity will involve nothing less than a death and rebirth for many forms of church life as we have known them. We believe that nothing less costly can finally suffice. . . ."

A. H. Dammers.

Commentaries on the Minor Prophets[1]

Part I (for General Use)

Commentators concur on one point at least: the Minor Prophets are of major importance. The literature on these small books is consequently large. Take, for example, the famous tome of Dr E. B. Pusey, *The Minor Prophets* (Oxford, 1860, later edited by W. Lock in eight volumes, Nisbet, London, 1906–7). His main text, avoiding technicalities, gives a rich devotional and homiletic commentary, illustrated by many fine quotations from the Fathers and others, "men (he says) who understood Holy Scripture through that same spirit by whom it was written, to whom prayer, meditation and a sanctified life laid open its meaning". Deeply erudite himself, he was impatient of learning misused, especially deprecating in commentaries the enumeration of scholars' names "often of no weight, who adhere to one or the other rendering, or perhaps originated some crochet of their own"; likewise a reckless use of philology—"a subordinate meaning of some half-understood Arabic word was always at hand to remove whatever anyone misliked". Conservative Dr Pusey certainly was; whether despite or because of it, he has left a work of permanent value.

Towards the end of the century the Minor Prophets began to appear in the *Cambridge Bible for Schools and Colleges*, introduced and annotated by great expositors. Though subsequently adapted to the text of the R.V., these half-dozen volumes are now too dated for ordinary use, but stand rather as a challenge to present scholarship to produce something of equal value for to-day. The *Century Bible* also treated the Minor Prophets excellently in two attractive little volumes: R. F. Horton, *Hosea–Micah*, and S. R. Driver, *Nahum–Malachi* (Jack, Edinburgh, 1906), printing the R.V. with introductions and ample notes. Next came the *Westminster Commentaries*—sober, detailed and readable: S. L. Brown, *Hosea* (Methuen, London, 1932); E. A. Edghill and G. A. Cooke, *Amos* (1914 and 1926); G. W. Wade, *Micah* (1925); G. V. Stonehouse and G. W. Wade, *Zephaniah, Nahum and Habakkuk* (1929). This series was not completed.

The *Interpreter's Bible* has included our prophets in Vol. VI, *Lamentations–Malachi* (Abingdon, Nashville, 1956). Beneath the parallel texts of the A.V. and the R.S.V. the comment is in two divisions, critical and homiletic, by separate authors. This lavish work, evidence of an organizing genius, must yet be pronounced disappointing. The critical treatment is sometimes of the presumptuous sort which would have aroused the ire of Dr Pusey, the homiletics are often banal, and the price is disproportionate. Among the

[1] For previous articles in this series see November 1957 (Isaiah), April 1958 (Acts), June 1958 (Hebrews), August 1958 (John), March 1959 (Ezekiel), October 1959 (Luke), January 1960 (Pastoral Epistles), August 1960 (Jeremiah), and May 1961 (Deuteronomy).

numerous contributors, however, are a few who are certainly worth consulting, e.g. J. Mauchline on Hosea, J. A. Thompson on Obadiah and D. Winton Thomas on Haggai and Zechariah.

The *Torch Bible Commentaries* will soon have completed the Minor Prophets. This series provides careful exposition without printing out the biblical text and aims to emphasize the theological significance of the books without undue technicality. G. A. F. Knight has already contributed two interesting volumes, *Ruth and Jonah* (S.C.M. Press, London, 1950) and *Hosea* (1960), while J. Marsh has vividly expounded *Amos and Micah* (1959). The present writer has completed *Obadiah, Nahum, Habakkuk and Zephaniah,* to be published this autumn, while D. R. Jones on *Haggai, Zechariah and Malachi* and *Isaiah III and Joel* will be available a few months later. The *Layman's Bible Commentaries* from America are also useful but of much briefer scope; so far there has appeared J. Myers, *Hosea–Jonah* (British edition, S.C.M. Press, London, 1960), a work which is adequate for its main purpose. In another handy series, the Methodist *Epworth Preachers' Commentaries,* one volume has appeared; here it is Dr N. H. Snaith who effectively sends out again on circuit those redoubtable preachers, *Amos, Hosea and Micah* (Epworth Press, London, 1956).

In the *Westminster Version of the Sacred Scriptures,* Roman Catholic scholars in England began a translation from the originals accompanied by introductions and fairly ample notes, occasionally introducing a dogmatic perspective which can be salutary: C. Lattey, *Malachy* (Longmans and Green, London, 1934); T. F. Bird, *Jona* (1938), *Nahum and Habakkuk* (1937); S. Bullough, *Obadiah, Micah, Zephaniah, Haggai and Zechariah* (St Catharine, London, 1953).

Outside such series we may note first J. A. Bewer's annotated edition of the A.V. text of the prophets from Isaiah to Malachi, *The Prophets* (Eyre and Spottiswoode, London, 1950); certainly a useful work, but offering little that is fresh. C. V. Pilcher has produced a stimulating study of Nahum, Habakkuk and Zephaniah: *Three Hebrew Prophets and the Passing of the Empires* (Religious Tract Society, London, 1931); building on the enterprising critical work of Ernst Sellin, this Canadian scholar expounds the background, message and application in lively fashion. Another interesting general exposition of the Minor Prophets is given by W. E. Orchard, *Oracles of God* (Jas. Clarke, London, 1922), though the underlying critical views are somewhat obsolete. A full exegesis is given by the great G. A. Smith, *The Book of the Twelve Prophets* (2 vols, 1896–8; revised edn. Hodder and Stoughton, London, 1928); this work was mighty in its time, but research moves on and to-day the ample exposition, for all its oratorical power, seems often unprofitable.

And finally a few studies of particular prophets deserve notice. An excellent introduction to Hosea is provided by lectures which H. Wheeler Robinson gave in 1935 and which were published posthumously in *Two Hebrew Prophets, Studies in Hosea and Ezekiel* (Lutterworth Press, London, 1948). N. H. Snaith, *Mercy and Sacrifice,*

A Study of the Book of Hosea (S.C.M. Press, London, 1953) centres a valuable discussion of the meaning and validity of sacrifice on the preaching of Hosea, incidentally striking a few shrewd blows for the Hebraists against the Hellenists. R. S. Cripps gives a large commentary on *Amos* (S.P.C.K., London, 1929); the main difference in a second edition of 1955 is the addition of some 23 pages of preface thinly sketching subsequent developments in research, and this work must unfortunately still be counted as substantially out of date. G. C. Aalders is worth consulting on *The Problem of the Book of Jonah* (a Tyndale O.T. Lecture, London, 1948). And a booklet by D. M. L. Jones, *From Fear to Faith* (I.V.F., London, 1953), draws out simply and sensibly the relevance of Habakkuk to the present terrors of history.

Part II (Specialized or Foreign Works)

Of the ancient authorities the Septuagint gives the most important evidence for the text and interpretation of our books; the fullest edition is by J. Ziegler, *Duodecim prophetae* (Septuaginta, vol. xiii, Göttingen, 1943), where a lengthy introduction is provided. St Jerome's commentary contains much of interest (Migne, Patrologia Latina, vol. 25, 1845). Nor can Calvin be passed over; his *Commentaries on the Twelve Minor Prophets* have been translated in five substantial volumes by John Owen (Calvin Translation Society, Edinburgh, 1946–9); the section on Joel has been reprinted in the *Geneva Series* published by the Banner of Truth Trust (London, 1958). Reprints of several 19th-century commentaries in this latter series are of less interest.

Of 19th-century works we may rather single out that of C. von Orelli, *The Twelve Minor Prophets,* translated by J. S. Banks (T. and T. Clark, Edinburgh, 1893); pleasant to use, wise and devout. Long and valuable service has been rendered by A. van Hoonacker's commentary, *Les douze petits prophètes* (Paris, 1908). From about the same period come the three volumes covering our prophets in the *International Critical Commentaries*: W. R. Harper, *Amos and Hosea* (T. and T. Clark, Edinburgh, 1905); a volume in which J. M. P. Smith expounds *Micah, Zephaniah and Nahum,* W. H. Ward *Habakkuk* and J. A. Bewer *Obadiah and Joel* (1911); and another containing *Haggai and Zechariah* by H. G. Mitchell, *Malachi* by Smith and *Jonah* by Bewer (1912). These books will long be valued for their accumulation of learning; the wisdom of their exegesis, however, has not always stood the test of time.

The *Soncino Books of the Bible* include a volume on *The Twelve Prophets* by S. Lehrman, S. Goldman and E. Cashdan (Hindhead, 1948 and 1952); the Massoretic text is printed parallel with the American Jewish Version and brief footnotes draw especially on Jewish interpreters; the work is designed primarily for the Jewish layman, and otherwise is of restricted value. The most pleasing of French commentaries on these prophets are the relevant volumes of the *Sainte Bible de Jérusalem* (Editions du Cerf, Paris), which began

to appear just over a decade ago and have mostly passed already through a second edition; a scholarly translation by the learned Dominican contributors is annotated with terse lucidity and the whole is beautifully arranged and printed. This work is also available in still more condensed form in the one-volume edition of the whole Bible (with apocrypha) (1956), a work of extraordinary value for the size and price.

Hardly less than four German series must be taken into account. Always interesting is E. Sellin, *Das Zwölfprophetenbuch* (*Kommentar zum A.T.*, 2nd and 3rd edns, Leipzig, 1929–30). In the *Handbuch zum A.T.* T. H. Robinson (in German) covered *Hosea–Micah* and F. Horst *Nahum–Malachi* (Mohr, Tübingen, 1936–8, 2nd edn, 1954), a work which would have been all the better for a more delicate treatment of the Massoretic text. *Das alte Testament deutsch* is a series which concentrates particularly on the religious message of the texts: *Das Buch der zwölf kleinen Propheten*, I, *Hosea–Mica*, by A. Weiser (Vandenhoeck und Ruprecht, Göttingen, 1949, 2nd edn, 1956); II, *Nahum–Maleachi* by K. Elliger (1950, 2nd edn, 1951). But most notable of all, when completed, will be Volume XIV in the *Biblischer Kommentar*: H. W. Wolff, *Dodekapropheton* (Neukirchen Kreis Moers, 1958); so far Hosea 1–10 is to hand, and an abundance of critical and theological discussion is offered.

Lastly, some particular studies must be mentioned. H. S. Nyberg, *Studien zum Hoseabuch* (Uppsala, 1935), might justly be called epoch-making (cf. his Swedish *Hoseaboken*, Uppsala, 1941). A new and welcome turn was given to the treatment of Joel by A. S. Kapelrud, *Joel Studies* (Almqvist and Wiksells, Uppsala, 1948). Recent work on Amos is well represented and documented by J. D. W. Watts, *Vision and Prophecy in Amos* (Brill, Leiden, 1958); pp. 11–12 on Amos 7. 14–15 might well be made compulsory reading for all biblical teachers. W. A. Maier, *The Book of Nahum* (Concordia, St Louis, Missouri, 1959) is a large devotional commentary which is a store of information on many aspects of the text. Much suggestive material is contained in the somewhat uneven work of A. Haldar, *Studies in the Book of Nahum* (Uppsala Univ. Årskrift, 1946–7). A valuable introduction is given by G. C. V. Stonehouse, *The Book of Habakkuk* (Rivingtons, London, 1911), including notes on the Hebrew text; the essential work here, however, is P. Humbert, *Problèmes du livre d'Habacuc* (Mémoires de l'Univ. de Neuchâtel, 1944). The ancient and extremely interesting Qumran commentary on Habakkuk 1–2 is edited by M. Burrows, etc., *The Dead Sea Scrolls of St Mark's Monastery I, The Isaiah MS. and the Habakkuk Commentary* (New Haven, 1950); a translation can be found in M. Burrows, *The Dead Sea Scrolls* (Secker and Warburg, London, 1956), pp. 365–70, and some interesting comments in F. F. Bruce, *Biblical Exegesis in the Qumran Texts* (Tyndale, London, 1960), especially pp. 11–19. Another fundamental study is G. Gerleman, *Zephanjah, textkritisch und literarisch Untersucht* (Gleerup, Lund, 1942), as also the thorough discussion of text and interpretation in L. G. Rignell, *Die Nachtgesichte des Sacharja* (Gleerup, Lund, 1950).

The criticism of the Minor Prophets entered a new phase in the 19th century with the development of the historical approach. Interest was keenly quickened, and the lion's share went to Amos and Hosea. Much profit was derived from this line of study, but a number of perspectives were false. We are entering a further phase now, the prophets appearing in a truer relation to the traditions and institutions of their people; some of the comparatively neglected, even partially despised, prophets should soon come into their own and a more balanced view of prophecy, indeed of Old Testament religion, will be obtained. But whatever phase our exegetes attain, they will not go too far off course if they pray with Dr Pusey at the outset of his labours, ". . . In thy light may we see light, that we in turn may enlighten others and kindle them with the love of thee. Open thou our eyes that we may see wondrous things out of thy law, who makest eloquent the minds and tongues of the slow of speech. To thee, to thy glory, to the good of thy Church and people may we labour, write, live. . . ."

J. H. Eaton.

Revised Reviews: X — Maritain's True Humanism[1]

Those of us who cannot swallow whole St Thomas's metaphysics, psychology and cosmology, experience, as a rule, a certain *malaise* in reading M. Maritain. But it is fair to point out that he is not always content simply to reproduce St Thomas. In the field where metaphysics and moral philosophy meet he has advanced beyond St Thomas's position in his account of the "negative priority" of the sinner's act *qua* sinful, thus obviating any theory of "negative reprobation" on God's part, and the importance of this for a Christian philosophy of history is immense. *True Humanism* remains the "classical moment" in the development of Maritain's thought on that subject (*On the Philosophy of History,* which appeared a few years ago, elaborates it in some respects but is no substitute for it). And the *malaise* to which I have referred is, in this case, only incidental. M. Maritain's philosophy of history is based on St Thomas's moral philosophy and therefore on his metaphysics—but in principle only on those elements of natural theology which are common ground for theists (unless one suffers from a prejudice about the use of human reason in this sphere). As a *Christian* philosopher of history, M. Maritain presupposes a dogmatic theology of grace and of original sin, and of the Church's mission in the world. But, again, these dogmatic elements are not bound up, in such a context, with any special system. There is also a *malaise* commonly induced in historians by M. Maritain's historical generalizations. They have, on occasion, seriously affected the value of what he wants to say, as in *Three Reformers*: here, if a non-historian may venture an opinion,

[1] *True Humanism*, by Jacques Maritain. English translation (Geoffrey Bles, 1938) of *Humanisme Intégral* (1936).

I would say that they do not. And there is a *malaise* induced by scholastic jargon and a cumbrously parenthetic style which an English translation can hardly fail to exacerbate. It must be admitted that M. Maritain, although often an impressive writer, is also often an unattractive one. But the relative absence of jargon makes *True Humanism* perhaps the most readable of his major works.

Mgr Charles Journet, writing in 1948, declared, with particular reference to this book, that Maritain has given us "*la plus puissante philosophie chrétienne de l'histoire qu'on ait jamais écrite*".[1] No doubt this view would not be accepted by everybody, but it may at least suggest where one should lay the emphasis in an attempt to assess the book after the lapse of a quarter of a century. So I shall pass rapidly over certain of its features. The general picture of a theocentric Middle Age passing through an anthropocentric Renaissance to an age of rationalism, and of a separation of religion from morality leading to a "resentment" against religion, has passed (with the reservations which it required) into general currency. So has the analysis of Marxism as a perverted Messianism. All this made exciting reading at the time, and it is still worth reading for the first time. Unlike so much writing of the period, it has not been made to look silly by subsequent events. On the contrary, in so far as it refers to existing trends, it is often strikingly prophetic. Of M. Maritain's detailed proposals for the political activity of Christians it must suffice to recall that they provoked a vigorous debate in this country on the relative merits of "mucking-in" and "mucking-out", a debate which continues under various forms. On a number of counts, then, the book is a seminal one.

But its chief claim to survival is, I think, to quote again from Mgr Journet's article,[2] that it "formulated explicitly for the first time those distinctions which are now beginning to circulate everywhere between Christianity and Christian civilizations, between Christianity and Christendom, between the Church and Christian cultures, between acting as a Christian (while acting as a poet, philosopher or citizen *as such*) and acting as a Christan *as such*". The claim is that these distinctions had not been made previously with full theological and philosophical rigour. To appreciate their import it is necessary to pass in review the main principles of this philosophy of history (as far as possible I shall use M. Maritain's own words). He states the presiding principle as follows:

> To my mind this question is only susceptible of a positive solution if we admit the idea of a philosophy of man where the philosopher looks for light on his philosophy and his understanding of a natural order from a higher science, given by faith and theology (p. 236).

History, for the Christian, is a real drama in which the Fall, the Redemption and the Parousia are the supreme events:

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[1] *Jacques Maritain: Son œuvre philosophique* (Desclée de Brouwer, Paris), p. 33.
[2] Op. cit., p. 61.

> To my mind, it is a betrayal at once of man and of God not to understand that history is a movement towards the Kingdom of God and not to wish for the coming of that Kingdom. But it is absurd to think that it will come *in and as a part* of history. . . . Prepared by the growth of history . . . it will come *at the end* of history, at that hour of the resurrection of the dead to which all history leads (p. 52).

The theme is developed thus:

> If the creature has indeed the first initiative in the line of evil, it thereby —negatively—intervenes in the very moulding of the designs of providence. In that eternal moment, in which all the moments of time are held, God, if one may say so, in making and seeing in one single glance the whole of human history, waits on each one of us, on our refusal or acceptance of the gifts of that sovereign power from which all being and all action derive—all things, save the nothing we may bring.
>
> And, precisely because this new age of Christendom of which I speak will be an age, not of a holy forgetfulness but of an evangelical attention to human things, of theocentric humanism, I hold that this new synthesis, these new aspects of the problem of grace and freedom, and also those aspects which concern the veritable and not only the instrumental value of human history and of our earthly and temporal activities, will be supremely expressive of that age (pp. 68-9).

These last words indicate the sphere of a philosophy as distinct from a theology of history. It is the "veritable and not only the instrumental value of human history" which is its direct concern, whereas the theology of history is concerned with them only indirectly and simply in view of man's salvation. The temporal end, for Maritain, is not just an instrument of salvation; it is itself an end, although a subordinate one. The distinction is not without its difficulties. But at least we may say that the temporal good of man, although subordinate to his eternal good, has a real value in itself as a created "reflection" of its Creator. It is our duty, therefore, to promote it.

But the cultural formations which result from our activity must be appropriate to that stage in the drama of time which is their own. This introduces the notion of a "concrete historical ideal". Maritain calls it "that *prospective type*, that particular and specific (ideal) image of itself towards which a given historical epoch tends" (p. 121). Thus there is no question of any return to, say, the Middle Ages:

> To-day, in that order of the philosophy of culture or of civilization we are dealing, on the one hand, with conceptions due to a univocal inertia which clings precisely to what is dead and done with in the temporal ideal of mediaeval Christendom; and on the other, with a whole ideology of revolutionary destruction, which rises in opposition to the very idea of Christendom. Here also, to my mind, the truth must be sought in an apex between these two opposing errors. It is towards the inauguration of a veritable and authentic Christendom, faithful to the immutable principles of every vitally Christian temporal order . . . that our minds must be directed (pp. 202–203).

Maritain is not indulging in unrealistic hopes:

> *Before* the liquidation of the present epoch, it seems to me that we can only reasonably hope for momentary realisations or the partially sketched outlines in the midst of non-Christian forms of civilisation of any such new Christian order (p. 239).

Thus non-Christians must be included in a new form of temporal unity:

> Such a temporal unity will not be, as was the consecrational unity of mediaeval Christendom, a maximal one: it will be, on the contrary, *minimal*, its core of formation and organisation in the life of the person not being on the highest level of the latter's supra-temporal interests, but on the plane of the temporal itself. It is for this reason that this temporal or cultural unity does not *in itself* require a unity of faith and religion, and that it can be Christian while including non-Christians in its circle (pp. 165–6).

Such a pluralist commonwealth will hold sacred

> not the sacred material interests of a class, nor the sacred prestige of a nation, and still less the sanctified productivity of a State-controlled beehive, . . . but something which is truly and already by nature sacred, the vocation of the human person for spiritual accomplishment and true freedom, and the reserves of moral integrity which this requires. . . .
>
> Hence, if by the very fact that it is a Christian work it presupposes by hypothesis that those who take the initiative will be Christians, with a full and total comprehension of the aim to be attained, yet it calls to work all men of goodwill, all those to whom a grasp more or less partial and defective,—very defective it may be,—of the truths which the Gospel makes known in their plenitude, disposes to give their practical help (which may not be the least devoted or the least generous) in the achievement of the common task (pp. 177, 200–1).

This is not therefore the task of Christians *as such*, of Christians *in as much as* they are Christians; it is the task of "those Christians and non-Christians who, in the order of the philosophy of culture and of society, hold as founded on reason those conceptions which I have here gathered together under the name of integral humanism" (p. 264). To act as a Christian *as such* is to commit the Church to our course of action. It is to act on the spiritual plane (Maritain gives "Catholic Action" as an instance of this). But "we must also act as Christians, as living members of Christ's Body, on the temporal one" (p. 292).

There is no space to touch on "the third plane of activity", "the plane of the spiritual where it joins the temporal" (pp. 292 f.) or the important section on the "morality of the means" (pp. 240 f.). I hope that by thus disengaging the main lines, as they seem to me, of *True Humanism* I have succeeded in suggesting, at least, that it is a work of permanent value. At the present moment, perhaps, it is of chief value to us as a message of hope. Maritain sees in the *prise de conscience* of the workers a spiritual gain, and adds that "it is impossible to attach too great an importance to this, for all the great forms of progress of the modern age . . . seem largely to exhibit this growth of self-consciousness, this awareness" (p. 225). So, to quote him for the last time: "Is humanity on the verge of its final decline, near the end of history? If so the end is premature and the book stops in the middle" (p. 238).

ILLTYD TRETHOWAN.

Four Arguments against the Devil

In this article I take certain traditional Christian doctrines (namely, the omnipotence and goodness of God, the order of the creation, and the freedom and moral responsibility of men) for granted, and try to show that belief in the existence of a Devil and/or devils is not compatible with them. Questions of biblical exegesis are not raised.

Three kinds of superstitious belief are under attack here. They are (i) belief that there *are* such persons as witches, magicians and sorcerers (i.e. necromancers), and that their operations have a real efficacy; (ii) belief in false Gods, including Chance, Luck and Fate; (iii) belief that there exist one or more evil Spirits, and that their operations have a real efficacy.

The phrase "belief in", expressing an attitude of religious subjection, not to say enslavement, reminds us that these false notions are not merely empirical hypotheses, but religious beliefs.

Both in the Old and New Testaments these beliefs are attacked in two stages, which must be clearly distinguished. The false beliefs die hard. An enslaved person cannot be liberated directly by a categorical denial of the existence of the object of his fear. He must first be assured that Jahveh the King, or the Risen Christ, has subdued, or disarmed, the evil person, god, or spirit. When he is freed from his fear, he is *then* ready to learn that the object of it never existed. The two stages are, therefore, *first* the denial of the *power* of the alleged evil agent; and *secondly* the denial of his existence. We will trespass into the field of exegesis only far enough to observe that Scripture usually makes the first denial explicitly, and leaves the second implicit.

In apologetics, in order to prevent the recrudescence of superstition, it is imperative to press on vigorously from the first denial to the second. Those who have read the history of witchcraft will know the disastrous consequences of the Bull *Summus Desiderantes* of 1484, when these denials were retracted. Ostensibly designed to root out superstition, it in fact spread it.

I now append four arguments against the Devil, named for convenience the moral, the scientific, the religious, and the metaphysical arguments. The labels should not be taken too seriously.

1. The Moral Argument. Explanations of moral phenomena which have recourse to the Devil or devils must be repudiated because they are a device for shuffling off responsibility. Thus, when I commit a wicked act, I may be tempted to say "A devil made me do it". Or rather, because I am a modern person, I am likely to say rather, "I cannot think what came over me, I cannot think what made me do it, I was not myself, I was out of my mind, it seemed as if it was someone else who did it". The intention, of course, remains the same. Explanation by devils is a moral evasion. Instead of talking about devils, I should be reading Sigmund Freud, and admitting that there is that in me which the Gospel has not yet tamed and

reordered. My "unconscious" is still me, it is not some other possessing me.

2. The Scientific Argument. Explanation by devils must be rejected on scientific grounds, again because it is slothful and cowardly. When my cows die unexpectedly I am tempted to throw up my hands and say, "Someone is bewitching me", or, "My luck's out", and thus evade the challenge by ascribing the event to hostile or capricious powers beyond my control. The unexpressed metaphysical presumption is that there is an area of chaos in the cosmos, outside God's command. This is blasphemy. What I should say is, "I am intended to be the Lord of creation: I must learn *why* the cows died. There are rules here which I can discover. I must not let this happen again." Explanation by devils is scientifically paralysing.[1]

3. The Religious Argument. In former days our redemption was represented as the issue of a cosmic contest between God and the Devil. It is impossible to believe *both* that the contest is real, *and* that dualism is false. The theoretical difficulties of such a picture of the atonement are insurmountable. But as long as it was in vogue, the tendency was to regard man as a passive prize of war. In this way the truth could easily be obscured that the massive obstacle to our redemption is not the power of the Devil, but the hardness of our own hearts. The Cross discloses, not the Devil's malice, but mine.

The problem of sin and evil is not the problem of the origin and continuance of evil supernatural powers, but the mystery of iniquity in ourselves. The charge that someone who denies the Devil does not take sin seriously is thus exposed at its true value.

4. The Metaphysical Argument. St Thomas Aquinas has stated the metaphysical case against the Devil. I believe that he was only prevented by the *apparent* testimony of Scripture from completing his case. Briefly, in a good creation ruled by one Almighty and good God, there is simply no room for a Devil. "There is not one first principle of evil as there is of good. In the first place, the original principle of things is essential good. Nothing can be essentially bad. Every being as being is good; evil does not exist except in a good subject," etc. (S.T., Ia, xlix. 3; Gilbey, No. 477).[2] It would seem to follow from what he says here and elsewhere that St Thomas should have concluded that Satan is either a purely ideal conception (like a perfectly crooked line), or else a being first good, and later corrupted by self-will. He chose the latter alternative, of course, but failed to draw the conclusion that Satan is capable of redemption. He thus stops short of making denial (ii)—that is, denial of existence. In just the same way, he stops short of denial (i). For though, indeed, he denies the power of miracle to evil spirits (Gilbey, No. 368), he does not go on to deny altogether that God permits Satan to seduce the souls of men.

[1] We are often told not to believe in a "God of the gaps"; by the same token, we should not believe in a Devil of the gaps either.

[2] All the principal texts from Aquinas are very conveniently gathered together by Fr T. Gilbey, O.P., in his selection of *Philosophical Texts from S. Thomas* (Oxford, 1951, Nos 458 ff.). I quote from his version.

St Thomas wrote in the heyday of Christian confidence. It was not to be expected that the Reformers would continue his work, for they wrote amid the flood of superstition liberated by *Summus Desiderantes*. Luther's views on witchcraft and demons, for example, are well known. But now, happily, that flood has abated. The time has come to banish superstitious fears for ever. I believe that, by making denial (ii) in emphatic chorus, Christian theologians could now finally win the age-long battle of monotheism against the enslavement of men by superstitious fear.

DON CUPITT.

One Hundred and Fifty and Three

THE miraculous draught of fishes has fascinated readers of the Bible for centuries. Whether there is any special symbolism in the number of fishes we may never know, but the number has a fascination and I would like to use the figure as a biblical peg on which to hang a theory which is no more fanciful and perhaps more practical than many which have been hung there before. I would not suggest that this theory was in the mind of the Fourth Evangelist, but perhaps I may be forgiven for attaching my theory to a biblical number (since we are talking about numbers) which will always remain a mystery. For the sake of convenience I shall use the figure 153 throughout, although quite clearly I intend it to represent a number about 150.

For the last ten years I have been engaged in the day-to-day work of the apostolate of a parish priest. Men and women in all their complexity are the raw material of parish work. They stand as individuals in their sin, fear and loneliness; they have an individual relationship to God in Christ, each baptized alone as the outward seal of their distinct value, and yet they are to become through Christ members one of another in joy and in sorrow, built up into the Body of which Christ is the head. "My Lord and my God" is the confession of faith of every individual soul, but "Our Father" is the prayer of the Church.

The relationship of the individual to the Church is the heart of the theology of the New Testament. Because theology is related to the living experience of men and women, it is also true that the relationship of the individual to the Christian community is the heart of the theology and practice of pastoralia. Supposing a priest has in his parish 3,000 or 10,000 or 30,000 people, how can he direct an effective ministry to the one and to the many without being defeated by the enormity of his task or frustrated by his failures? What does he reasonably expect to do? Is his goal eventually to bind 3,000 or 10,000 or 30,000 into a common fellowship in the Church? In a vague way we believe this is possible and we direct our prayers, parish magazines, evangelistic and pastoral strategy to this end. We work as though we believed that the fulness of the

Gentiles could be gathered in and all Israel could be saved within the P.C.C.'s year of office. The vigorous parish always has some short-term project which keeps it going—the establishment of the Parish Communion, a new roof, a direct-giving campaign, the launching of a new magazine, a house-to-house visitation, and the rest. We have now a lot of experience of what happens when a parish "comes alive"; there is no shortage of good priests and laymen or of parochial ideas. In spite of it all there remains a fascinating numerical problem of the relationship between three things: the individual, the size of the effective Christian community, and the total size of the parish.

If we take 153 as representing a number well above 100 but some way below 200, I believe that we have a figure which is the optimum working size of a real effective fellowship. The following points need our reflection, and I think they will eventually influence our convictions about strategy and pastoralia.

(1) Why is it that in so many parishes where there is liturgical and missionary reform that it is possible to build up fairly quickly a real Christian community of 153, but there it sticks? Of course you can get more communicants (I regard the weekly recording of the number of communicants in the parish registers as utterly meaningless), but you will find that the worshipping and real community which is a fellowship of persons remains at 153.

(2) Why is it that the addition of the newly confirmed each year never increases the size of the koinonia by their own number? Why is it that when you add newly confirmed to a Christian community which is a little below 153 a higher proportion stick and fewer lapse than if you bring them into a fellowship which is above 153? In fact, I believe that the incidence of lapse of new members is directly related to whether the receiving community breaks at 153 with its new additions. A graph might be worked out according to the following table:

Size of existing fellowship.	
275, 250, 225	D Highest percentage of lapses rising with increase in size of group.
200, 175	C Low percentage of lapses but greater than B below.
153	=Optimum size of virile Christian group.
125, 100	A Lowest percentage of lapses.
75, 50, 25	B Percentage of lapses increases as size of existing fellowship drops.

A, B, C and D are groups arranged according to incidence of lapses.

(3) There appears to be some psychological and statistical reason why over and over again a living Christian group adjusts itself to 153. The same is true of organizations such as the Mothers' Union within a parish or the size of a Christian society within a univer-

sity. What are these reasons and what are their implications for the conversion of England?

(4) If you make a list of the number of people you know at any one period of your life, in a way which you would recognize as really personal, you will find that it will be about 153 and no more.

(5) It would appear that the reason why people commit themselves to the Church is because our individual spiritual needs demand that we find ourselves in a group wherein we know others and are known by others as persons. "No man is an island entire unto himself." Christians would contend that the deepest, most costing and most satisfying encounter of persons takes place within the Church, but it may well be that the same need prompts many to find substitute communities in clubs, Masonic lodges and the rest. It would be interesting to know how many secular institutions which really flourish operate at the size of 153.

If my thesis bears examination, I believe that it implies some of the most radical changes in our ways of worship, building and evangelistic and pastoral strategy—but that is a paper in itself. We have seen that a Christian koinonia is weakened if it is too large, it decays if it is too small. New members in Christ cannot be nourished if they join a koinonia which is too small; they cannot be loved nor give love in a group which is too large. Love makes every "nobody" a "somebody", and both our nature and our Lord demands that we should be "somebody". How far does this simple explanation account for the people we have in Church? If this world is to be divided for Christ it may well be that 153 is a very important factor.

L. G. Tyler.

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LETTERS TO THE EDITOR

THE ANCESTOR CULT

Dear Sir,

"The most pressing problem that faces our ordinands," writes Mr Caton in your April issue (p. 151), "is the revival of the cult of ancestor-worship . . . the one consoling practice of African religion, the communication with God through the mediation of the ances-

tors." I do not wish to underestimate the revival of the ancestor *cult*. But I would ask Mr Caton to consider whether it has any relation either to ancestor *worship* or to *communication with God*. The danger of Fr Tempels' *Bantu Philosophy*[1]—as of all contemporary attempts to present "the African personality"—is that it tries to generalize, for the whole of black Africa, conclusions drawn from a local culture; and, in reading him, I find myself constantly exclaiming, "That is not true of Buganda." But his point that the ancestors are a continuing and essential part of the clan—still men and neither objects of worship nor, in any sense due to their status as ancestors, mediators of God—seems to me to be true also in Buganda; and I should expect it to be true throughout Africa. *Religion* is always difficult to define. If it means the ritual expression of *faith*, and if (as I suspect) the faith of tribal society is in the tribe itself, where alone are to be found the ground and meaning of life—then the ancestor cult is certainly part of African religion. But, if *religion* must have a supernatural reference, then it has to be said emphatically that there is nothing more *natural*, for tribal society, than to preserve the continuing relationship with that part of the tribe which exists on the other side of the grave. This is not "religion" as the West understands it. There is no *necessary* conflict between faith in God as the sole ground and meaning of life and a cult which may have little more significance than the exchange of Christmas cards, this side of the grave, between members of a family who, otherwise, rarely communicate.

Where conflict with the Christian faith is more likely to grow is precisely at the point where the Church fails to be what Mr Caton (? disparagingly) calls "medieval in his approach to politics and the Bible" (pp. 147, 152). Surely the essence of the biblical, as of the tribal, understanding is that there *is* no distinction between political and religious questions. For the Bible everything, from digging latrines to religious ceremonial, is a matter of obedience to God (and, on the whole, the former is more important). For the tribe everything, from the "high God" (if he is recognized; and, *pace* Tempels, he is not universal in Bantu thought) to the planting of crops, is concerned with maintaining the vitality of the tribe, which exists with equal force on both sides of the grave. For both, community consists in a radical identity between religion and life; and Africans, whose community has been largely shattered by the impact of the West—whether in its religious, its political or its commercial form—are unlikely to discover new meaning in an imported religion which has nothing to say—in action as well as in theory—about the political aspects of the restoration of community in the contemporary world. Because meaning is found in community rather than in ideas, they will go where community is offered—perhaps back to the ancestors, who offer a community which the God of the white men seems to deny; certainly to a group small enough to know men face to face and realistic enough to refuse the distinction be-

[1] F. Tempels, *Bantu Philosophy* (1959).

tween religion and the whole of life. That such community is possible in Christian forms is, I believe, demonstrated by some of the African-led, independent churches.[1] But I wonder increasingly whether Christ's future in Africa will bear any close relation to imported institutions. Humanly speaking, the one hope is that the Church should rediscover *in its life* that religion is wholly secondary to the infleshing of God; and it should not be surprised if, in making that discovery, the forms of its religion (but not the uniqueness of its faith) are radically changed.

F. B. Welbourn.

Makerere College,
Kampala.

RELIGION AND ROAD SAFETY

Dear Sir,

The two articles by the Rector of Stoke D'Abernon were timely and thought-provoking. May I suggest two devices which have occurred to me which might have some slight effect on the growing casualty lists?

As Mr. Waterson says, this is a matter of self-discipline, once initial skills have been mastered. What can we Christians do to reinforce our self-control? Theoretically it is simple—Thou shalt love thy neighbour as thyself. But many of us need an aide-memoire, and for this I suggest a specifically Christian badge, front and rear, possibly somewhat apocryphal, to be a sign of our profession. I should be proud to wear such a one, perhaps based on the Chi Rho of your cover; the Christian Car Club has been suggested to me as a possible name for the organization. It must be an organization, unfortunately; sporadic selling by accessory shops of crucifixes of differing designs (and indifferent materials) would put us back to the magical level of the Saint Christophers.

But that is only to scratch at the problem, for as the car is one of the outward signs of materialism, so many drivers—the great majority, in fact—will remain untouched by anything that is not strictly materialistic. And encased anonymously in their glass boxes, they will continue to be rude, selfish and dangerous. Is it not therefore time that official steps were taken to reduce our anonymity? In the bad old days carts were obliged to carry the name and address of their owners. Nowadays certain car delivery firms discipline their drivers by exhibiting the firm's name on the trade plates; one firm of flooring specialists puts its insignia on all its cars; but there it ends. Suppose the law obliged us to put name and address of owner, with specified clarity, on our hind parts? For one thing, only the very unscrupulous would drive selfishly; as a by-product, we might see some reduction in the use of firms' cars as a method of tax evasion. And if Buffle and Trudge's representative, after an unsatisfac-

[1] B. G. M. Sundkler, *Bantu Prophets* (1948); F. B. Welbourn, *East African Rebels* (1961).

tory interview with a customer, tried to take out his accumulated bad temper on me, I should deal no longer with B. and T.

We must do something about this: the two notions I have suggested might do a little. The only total solution is that we love one another.

Yours faithfully,
J. L. Haynes.

Millstream Cottage.
Worton,
Devizes, Wilts.
5 *July* 1961.

Dear Sir,

The Rev. J. H. L. Waterson shows, in his interesting article on this subject, that driving a car is for many, perhaps most, people an occasion of sin. He omits to give the usual advice on how to treat occasions of sin, which is to avoid them. This would mean that it is a man's duty not to own a car unless he needs one, not to own a larger and faster car than he needs, and when he has a car to abstain from driving it unless he really needs to. We can show courtesy to others by allowing more room for them on the roads. Some of us can do this by doing without a car, and others by leaving our cars in the garage for as long and as often as we can.

Yours faithfully,
F. M. Jones.

Penrhyncoch Vicarage,
Aberystwyth.

THE CHURCH AND THE PRISONER

Dear Sir,

Thank you for printing the two articles, "The Church and Social Work" by the Bishop of Middleton, and "Christ and Borstal" by Mr Colin Morris. These articles draw attention to an important piece of social work which the church has so far largely left to secular agencies. I am not unmindful of the Church's moral welfare work both past and present; the present time is one of challenge to widen and pioneer in the field of rehabilitation of ex-prisoners and Borstal boys.

" 'Take care of him' is the clearest word of Christ to his church," says the bishop, and later on he says. "Pioneering where the general public does not recognize the need or where the need is not adequately met by other services".

Mr Morris in his article has this to say, "One may hope that permanent good may have been done to some boys at least by the discovery that there are people in society, and especially in the Church, who care actively about them", and later in the same paragraph, "It is our fellowship in the Holy Spirit, as it has been established during the previous year's life together, which has to bear the weight".

These quotations aptly draw attention to what prison and Borstal chaplains feel, namely, that the greatest need of the discharged prisoner and Borstal boy is a buffer stage between the prison (or Borstal) and the world. What better function could the local church perform in the field of social work? "Every parish a local rehabilitation centre." Is this too idealistic? Are the Church's societies, e.g. M.U. and C.E.M.S., strong enough to pioneer in this work? If the Church does not do this, then we cannot complain if the secular humanists have other plans.

Yours faithfully,
G. H. L. Bowman, *Chaplain.*

H.M. Borstal,
Rochester.
19 *July* 1961.

THE MOTHERS' UNION

Dear Sir,

My present experience of the Mothers' Union is of a branch that is "closed" (i.e. open only to communicant membership), which proves very satisfactory.

The criticism, however, concerning the M.U. regulation against divorced women goes deeper than the comparatively slight one voiced by Mr James and so ably answered by the Bishop of Bedford. The fact is that the M.U. refuses membership not merely to the divorced and "re-married", but to any woman who has been through the divorce courts at all. And it is this point that causes great sorrow to many people. Indeed, this regulation, although it in no case affects potential membership from this congregation at present, proves a real stumbling block to many who would otherwise gladly join.

Yours faithfully,
Thomas New.

Church House,
Sheerwater, Woking.
2 *August* 1961.

BOOK REVIEWS

A History of Israel. By John Bright. S.C.M. Press. 1960. 40s.

The appearance of this new history of Israel has, naturally enough, been warmly welcomed, and rightly so. The mass of new information available—at times embarrassingly rich—and the changes in attitude towards many Old Testament historical problems, have made the older standard works in English very inconvenient to use, with the necessity for frequent caution and supplementation. Here is a work of American scholarship (originally published in the United States in 1959), now appearing as the first volume of the S.C.M. Press Old Testament Library. It is readable—the occasional Ameri-

canism is no hindrance, though the author has at times rather too much inclination to use fancifully twisted phrases ("Never would Ur be a significant people again"). It is well-documented, though sometimes not as fully as might be desired where the issues are rather more controversial than appears; it leans heavily—perhaps too heavily—on Albright. It covers a very wide range, beginning with a summary account of the pre-history, the period before 2000 B.C., and covering in detail the history down to the end of the Old Testament period, here defined as the middle of the second century B.C.

Parts Three, Four and Five cover the period from Saul to Ezra, including two excursions, one on the problems of the Sennacherib invasion or invasions, one on the date of Ezra, here judged to be about 428 B.C. The period is usefully covered, with occasional over-simplification. Thus the comments on Samuel leave rather much unsaid about the problems of the differing estimates of his character and position. A full discussion of prophecy would be out of place, but perhaps the common generalizations about true and false might have been looked at a little more critically. The material of the Chronicler is used alongside that of Samuel/Kings, but there ought to be some indication of the method of assessment of these two rather different reviews of the history. The section on Isaiah (and on Sennacherib) perhaps too readily assumes that "historical legend" (Isaiah 36–39 and its parallel in 2 Kings) may be used immediately alongside prophetic oracle. One or two odd points have slipped in. Araunah's threshing floor is identified with the site of the Temple (p. 180, n. 36), though this is not true of 2 Sam. 24, but only of 2 Chron. 3. 1, where the site is also identified with Mount Moriah—which suggests that assimilation of traditions has taken place. We are told (p. 237) that Isaiah begged Ahaz not to appeal to Assyria; this may be reasonable inference, but it is nowhere stated in the biblical material.

Parts One and Two, on the Patriarchs and the Exodus and Conquest, raise much more difficult problems, and a comparison is immediately invited with Martin Noth's *History of Israel* (rev. ed., A. and C. Black, 1960). Prof. Bright's earlier work on *Early Israel in Recent Historical Writing* (S.C.M. Press, 1956) had made clear the difference in approach. Here we have the results of that difference. Bright's method is to avoid as far as possible the uncertainties of reconstruction, and by setting out the background information, and the probabilities within the Old Testament traditon, to give a modest statement of what seems possible. Any attempt at full-scale reconstruction, for example of the Exodus period, readily invites criticism. Noth is no doubt unduly sceptical, and there are many points at which his rejection of a piece of traditional information may be questioned. But there is nevertheless something very impressive in the attempt (whether, for example, that of Noth or that of Rowley in his Schweich Lectures) to draw together the immense variety of tradition and non-biblical material and to assess it as a whole. The reconstruction is certain to be modified as time goes on, but do not such attempts go rather more deeply into the problems

and impress the reader the more with the richness and the complexity of the material?

Part Six covers the later Persian and Greek periods, and this can less easily be compared with Noth because of the earlier point at which Bright breaks off. His decision to stop thus earlier is carefully argued, and it is a legitimate one. The post-exilic period is one which needs very extended discussion, and no doubt even further compression would have been necessary if the last pre-Christian centuries were to be covered. There is a final chapter entitled "Toward the Fullness of Time", raising questions about the relationship between the Old Testament and Judaism and Christianity which are perhaps less appropriate to a discussion of Old Testament history than to an assessment of its theological significance. It is too brief to do more than indicate that the questions are there.

Indices, very useful chronological tables, and the maps of the Westminster Historical Atlas conclude the book.

Peter R. Ackroyd.

London.

The Thought of Reinhold Niebuhr. By Gordon Harland. Oxford University Press. 1960. 42s.

Time was when the British automatically turned up their noses at any theological writing emanating from the United States: and this habit of mind lingered on in some quarters till the end of the 'thirties: in a splendidly ignorant and prejudiced leading article on the Oxford Conference on Church, Community and State in 1937, *The Times* referred scathingly to the views of "a Mr Niebuhr, who holds, we understand, a theological post in New York". Reinhold Niebuhr was then a commanding figure in American theology and beginning to wield a potent influence in Britain. Two years later he was to give his Gifford Lectures on *The Nature and Destiny of Man*. It is more due to him than to any other single person that our attitudes have changed and that native-born American theologians, of whom there is developing a goodly and increasing crop, receive a lively hearing on this side of the Atlantic. Paul Tillich and Niebuhr's younger brother at Yale, H. Richard Niebuhr, played their part: and they are now, probably, more influential. But it was Reinhold Niebuhr who, by his vitality and humour, by the range and penetration of his prophecies on the times, and by the depth of his recovery of at least some of the insights of classical Christian theology, achieved the change.

If Niebuhr's theological achievement is to be fully comprehended, it must be pursued through a score of books and hundreds of articles (the articles sometimes more exciting than the books but not easily obtained in Britain). For those who cannot undertake this task, Dr Harland's careful pages furnish a comprehensive and largely reliable substitute. The book is divided into two parts. Part I describes the structure of Niebuhr's theological ethic; and Part II carries this forward by analysing his views on a number of political issues in

American life, on the changing face of the international scene, and on economic issues and cultural questions.

And yet, particularly if Niebuhr has been a great force in one's own life, one is left dissatisfied. It is partly that this schematic, theoretical treatment can trap and hold for our inspection the thought but not the man: Harland should be supplemented here by Niebuhr's own *Leaves from the Notebook of a Tamed Cynic* and D. B. Robertson's collection of his short papers called *Applied Christianity*. These are available as imported paper-backs. The latter contains two charmingly ironic conversations with his Anglican wife on the way back from church arguing the strengths and weaknesses of Anglican worship.

But one's dissatisfaction is also due to a sense that part at least of the mystery of our participation in the Body of Christ has disappeared. Niebuhr did indeed, as Dr Harland says, "speak again the Reformation understanding with insight and power to a generation of Americans who had almost forgotten it"—and also shock into a livelier faith a good many demure Church of England men in danger of settling fatly into our pews. But in doing so his horror of idolatry led him to stress *peccator* at the expense of *justus*, and *Christus pro nobis* almost to the point of denial that *Christus* achieves anything *in nobis*.

But one's unease may derive from another source. Dr Harland's first words strike to the heart of the matter. "Reinhold Niebuhr's thought and work have been dominated throughout by one persistent concern. He has sought to clarify the insights and resources of Christian faith in such a way that they may be savingly related to the structures, dynamics, and decisions of large social groups." Christian thought and action in the post-war years in this country has been marked by "a retreat to the manageable" and a disengagement of attention from the "structures, dynamics, and decisions" of the British Government and its departments, of our commercial and industrial giants, and of the operations of local government. There are honourable exceptions indeed: but not enough to invalidate the generalization. We flinch from the effort to deal effectively with "secular life". When we gird ourselves to take up this task once more, Niebuhr's achievement will tell us a lot about how the job has been done by a great, humble, impatient Christian thinker.

David M. Paton.

London.

The Idea of Punishment. By Frank Pakenham, Lord Longford. Geoffrey Chapman. 1961. 10s. 6d.

For some time Lord Longford has stood out among public men as being exceptionally well-informed and deeply concerned about the facts of crime to-day and of our ways of dealing with criminals. This has been shown in his earlier book, *Causes of Crime*, and in many debates in the House of Lords. He is familiar with the opinions of many experienced magistrates, prison and probation officers, psy-

chiatrists and criminologists. He has also had the opportunity of knowing personally many delinquents and he has tried to befriend them. With this background he has now been driven to discuss directly the moral basis of punishment. On what grounds and with what aims may society *rightly* punish delinquents? Here public opinion is confused and reformers are at loggerheads and so penal reform is impeded.

But Lord Longford is himself a convinced and committed Christian and of course a loyal Roman Catholic, and his argument is addressed first and foremost to his fellow-Christians. He asks himself what is the true bearing of Christian theology on the practical treatment of offenders, and he discusses with humility and candour how far a genuinely Christian approach should resemble or differ from that of secularists, such as Bertrand Russell or Mrs Knight. He draws from contemporary moralists, e.g. Professors Ayer and Nowell-Smith and especially Dr Ewing. But he derives his deepest inspiration from such outstanding Christian leaders as Pope Pius XII and William Temple.

In two respects, he holds, Christians to-day have new lessons to learn in this field. One is a keener awareness of "the sublime humanitarian challenge" of the Christian gospel. The other is the new understanding of the minds of delinquents—as of other people—which we owe to modern medicine and psychology. We have learned how complex are the factors bearing on the moral responsibility of any individual and how remote, at best, must be any assessment of this by a court of law from the judgment of God.

On the other hand, Lord Longford rejects Lady Wootton's suggestion that the courts can afford to by-pass all questions of moral responsibility. "If blame vanishes, so does praise." Most criminal acts are also moral wrongs demanding censure, and, for Christians, they are sinful. Though the protection of society is one vital aim of punishment, to regard that as the only aim would open the door to every sort of injustice and cruelty. "The idea of a minimum level of moral guilt . . . is inseparable from legal punishment." The belief that a wrongdoer deserves to suffer for his wrongdoing appeals to "something very deep in human nature" and seems to be "part of the given order of things". This alone gives society a *right* to punish, though it does not alone entail that this right *must* be exercised. Yet there may well be no other way in which the social verdict of disapproval can be so effectively expressed, confirmed and deepened. In any case, to satisfy justice, is not so much another reason for punishing, over and above the moral education of the offender and the protection of society; it is an indispensable condition of achieving these ends. "One cannot really be rehabilitated until one recognizes one's sin." Such recognition is inherently painful; one rues one's deed.

This little book is singularly attractive in temper. Though slight in bulk, it is rich in suggestiveness and Christian insight, and it should be widely read.

Walter H. Moberly.

Oxford.

THEODORE OF MOPSUESTIA, EXEGETE AND THEOLOGIAN. By Rowan Greer. Faith Press. 1961. 21s.

Few scholars have been more unjustly treated by posterity than Theodore of Mopsuestia. A book which sets out to give a scholarly and sympathetic account of his teaching as a whole is therefore deserving of a warm welcome. This is the task which Mr Greer has undertaken and in considerable measure achieved.

The earlier chapters give a general account of Theodore's theology as a whole, paying especial but not exclusive attention to his Christology and its relation to the issues debated in the Nestorian controversy. The second half deals with Theodore's exegetical method and then goes on to trace the relative importance of theological presupposition and exegetical principle in the work of Theodore as revealed by his commentary on St John's Gospel. The author shows a wide knowledge of Theodore's writings and the argument is well illustrated by quotations from them throughout the book.

Mr Greer's primary thesis is that Theodore was rightly called the "Interpreter", that his theology derives more from his exegesis of Scripture than from any philosophical presuppositions. He finds a particular illustration of this in the way in which the work of interpreting the fourth gospel appears to effect a subtle change in Theodore's theology. The general thesis I believe to be valid, but I do not think that Mr Greer makes out his case for the particular illustration of it which he finds in the Commentary on St John. His citations from that work do not appear to me to be correctly explained as examples of the exegetical principle "winning out" over the theological.

There are other points at which the author's judgments might be challenged, particularly when he is relating the thought of Theodore to that of other writers. Nevertheless, as a whole the work is a sound, useful and interesting treatment of Theodore's theology. The interest draws more from what the author has to say than from his manner of saying it, for his style is somewhat awkward and unattractive.

My final and strongest criticism must be directed still more against the form as opposed to the substance of the book. There can be no conceivable justification in a book of this nature for failing to use Greek script. It is an insult to our scholarly and aesthetic senses alike to be confronted with such monstrosities as "hôs en Huiôi" and "ôikonomêse" on page after page of a serious work of this kind. Misprints have been noted on pp. 31, 36 and 41.

MAURICE WILES.

CLARE COLLEGE,
CAMBRIDGE.

WOMAN AND MAN WITH GOD. By Louis Bouyer. Translated by A. V. Littledale. Darton, Longman and Todd. 1960. 25s.

This is a translation of Père Bouver's book, *Le Trône de la Sagesse* —"an essay on the place of the Virgin Mary in Christian theology

and its significance for humanity". It is the first part of a trilogy expounding "a theology of creation and of the whole economy of grace", and it presents mariology as a kind of "supernatural anthropology" founded upon Mary as the perfect human being, and therefore the archetype with reference to whom the entire scheme of human redemption must be understood. In this setting Bouyer explains the basis of devotion to Mary as the mother of God, and of the doctrines of the Immaculate Conception and the Assumption; he also defines the sense in which the terms co-redemptrix and co-mediatrix are applied to Mary. The chapters devoted to these topics will be found valuable for their clarification of the principles of mariology, even though the latter, despite the skill and learning of their interpreter, still appear to be largely speculative.

Reflection upon the theme of virginal motherhood as exemplified in Mary leads to consideration of the meaning of sexuality, and of the relation between virginity and marriage. Here, supported by a wealth of theological argument, we have a subtle modern defence of the old double ethical standard that virginity is the higher state of life. Marriage, because of its very centrality in human existence, is the more liable to be a hindrance to salvation (but why does not this centrality make it a greater help to salvation?). It does not allow a full participation in the Cross—hence, holiness in marriage is in practice unattainable. Even in unions of the highest quality there is attachment to the present, temptation to come to terms with the world, and the double tragedy—first, that the vision of relational perfection which the married have can never be realized, and, second, that in the end death must come. The superiority of virginity lies in the readiness and completeness with which its sacrifice is accepted; at one blow it cuts at the root what marriage must sever piecemeal (why, then, is marriage not the more meritorious, involving as it must do such a long and arduous spiritual effort?).

Despite much that is finely said about the value of marriage, the whole approach seems wrong and out of touch with the realities of Christian marriage. When shall we see the last of these barren comparisons, and accept marriage and virginity simply as different ways of Christian life and discipleship, equal in the value of their respective disciplines, merits and sacrifices, and in the opportunities which they afford for the pursuit of sanctity?

Lyndon,
Rutland.

Sherwin Bailey.

SHORTER NOTICES

Alpha and Omega. By S. H. Hooke. Nisbet. 1961. 21s.

St Paul and the Gospel of Jesus. By C. E. Raven. S.C.M. Press. 1961. 5s.

Introducing the Christian Faith. By A. M. Ramsey. S.C.M. Press. 1961. 3s. 6d.

Dr Hooke was perhaps the first English scholar to relate the myth

and ritual pattern of the Ancient Near East to the Old Testament. In these lectures, delivered in the University of Oxford, a fascinating study is made of the use of images as a mode of divine speech. In the Bible can be seen not only history but interpretation and a profound sense of God's purpose being worked within history. Significant images do not arise in a vacuum. It is the duty of the historian to examine critically the historic facts connected with, say, the Exodus, but the truth of history is only one aspect of reality. History has to be interpreted, and as fuller knowledge of God comes interpretation is revised and images are correspondingly transformed. To history and interpretation is added a third level, the divine activity itself. Thus the revelation of God in Christ illuminates the past and shines through the images. "There may be light on the hill-tops, while darkness reigns in the valleys below."

From Exodus to Numbers we are at the interpretative level: "We are shown the Israel of God's election, separated by a baptism of death and resurrection from the kingdom of darkness, led by the divinely appointed leader and mediator, sustained by heavenly food and drink, organized as a divine society, an ecclesia, functioning as a holy priesthood, and travelling home to God through a scene where evil reigns." Very admirable is the handling of the Prophets—the significance of the Remnant and the Servant is developed and, above all, the image of Immanuel. "Out of the prophet's response of faith" arises an "immense release of images". And in the fullness of time Immanuel has come, "God with us, for mercy and judgement". Interesting, too, is the suggestion that the Fourth Gospel does for the synoptics what Deuteronomy does for the rest of the Pentateuch. Moses is "he who draws" the people from Egypt and Jesus, when lifted up, will draw all men unto him. He is the new Moses. The glory of Christ shines through apparent weakness and defeat, and "the seer of Patmos was told in heaven by the elder that the Lion of Judah had prevailed, what he saw when he turned to look was a Lamb as it had been slain". After a section which deals with New Creation in terms of resurrection and the coming of the Spirit, the book concludes with a study of the exposition of the Glory according to Peter, Paul and in the Johannine literature and the Epistle to the Hebrews.

This study of Revelation and the human response is an excellent addition to the Library of Constructive Theology. It will provide a wealth of material for liturgical preaching. Also delivered at Oxford are the addresses now put out as a paper-back by the S.C.M. Press. Archbishop Ramsey has done a first-class job in this Mission to the University, material also used by him at Cambridge and Dublin. The addresses are deep but not heavy, and always felicitous. They form an admirable introduction to the Christian faith, with a graceful appeal to reason as befits a great Christian humanist. Many who heard these addresses will be glad to have them in print. Canon Raven's paper-back springs from lectures given during a summer course at St Augustine's College, Canterbury. Deeply concerned as he is with the ethical problems of our atomic age, he found himself

forced to look once again at the Gospels and St Paul. Far from corrupting the message of Jesus, St Paul understood the revolutionary implications for the world of the new community.

These two small books may be given to the young, who cannot fail to be impressed and, one hopes, stimulated. Dr Raven reminds us relentlessly of our scientific age and the need of new interpretation of the images. The Archbishop preaches the eternal verities, but freshly, effectively.

Leonard M. Schiff.

St Augustine's College,
Canterbury.

Studies in the Gospel of Thomas. By R. McL. Wilson. Mowbray. 1960. 21s.

The Theology of the Gospel of Thomas. By Bertil Gärtner. Collins. 1960. 21s.

The Gospels Reconsidered. Reprinted from Studia Evangelica. Various authors. Basil Blackwell. 1960. 27s. 6d.

The Bodmer Papyrus of the Gospel of John. By J. N. Birdsall. Tyndale Press. 1960. 1s. 6d.

New discoveries in the much-trodden field of New Testament scholarship have a tonic quality quite apart from their intrinsic value, and the Gospel of Thomas, notwithstanding its uncertain descent, its elusive theology, and the patently spurious character of many of its 114 sayings, fully justifies the popular interest it has aroused. Dr Wilson's book, too modestly described as a series of studies, is in fact an exceedingly competent and well-knit introduction to its main problems, paying particular attention to those sayings which most closely resemble the canonical gospels. One could hardly wish for anything better on the score of balanced judgment, lucid style, and up-to-date knowledge of the rapidly growing literature. Dr Wilson is very properly content to suspend judgment on the interpretation of many passages; nevertheless, his point of view is consistently developed, and he steers a middle course between the confidence of Quispel and Huysinga that ancient and authentic traditions of Jesus' teaching may be found in a considerable fraction of the sayings and, on the other hand, the sweeping assumption of Grant and Freedman, amongst others, that *Thomas* offers nothing more than a gnosticizing adaptation and corruption of the canonical gospels. The book is excellently produced and is good value at a guinea.

Dr Gärtner's brilliant and persuasive study of the theology of *Thomas* sets it squarely in the framework of gnosticism. It may be said at once that this book will be indispensable to future scholars; but I should not care to recommend it to a beginner without warning him that Dr Gärtner has a thesis to prove and is arguing to win. The cumulative effect is impressive; but it sweeps one past such

tours de force as is (I think) the argument on pp. 141–3 that "I appeared unto them in flesh" is evidence of docetism. And the confident presentation disguises the very unequal cogency of Dr Gärtner's arguments. Thus it is no doubt suggestive that *Thomas* compares the body to a corpse, and that the Naassene gnostics use the image of a corpse, and of a grave as well (p. 159); but we are not reminded that the "grave" image is a commonplace that goes back to Pythagoras, and that of a corpse at least to Aristotle (fr. 60), while both are used by Philo. And is it really *gnostic* doctrine "that Jesus, as the one who reveals the Father, is of the same nature as the Father, and that anything which can be said about the Father can equally well be said about Jesus" (p. 145)? The careful reader will grasp Dr Gärtner's perfectly legitimate point, but may also detect a certain insensitivity towards the classical statements of Christian orthodoxy.

The Manichaean documents also need more cautious handling. They often show us what became of religious imagery such as is found in *Thomas*; but they do not necessarily recapture its theology any more than Origen or Irenaeus make an infallible guide to the New Testament. Ideas that ultimately fell into disrepute need not always have borne a gnostic sense; and even St Athanasius admits that in some sense it is legitimate both to describe Jesus as an angel and to address him as "Father".

In sum, a really excellent book has been impaired by lack of balance sometimes amounting to *suppressio veri*.

The Gospels Reconsidered presents a selection of the papers read at the Conference on the Four Gospels at Oxford in 1957, and has impressed me with the difficulty of saying anything that is both new and true about the gospels, even where massive scholarship is conscientiously deployed. It is noteworthy, however, that Matthew and Mark fall into the background in favour of the Fourfold Gospel and of St John in particular: the most substantial essay is Dr van Unnik's on the purpose of St John's Gospel, which he regards as a missionary book addressed not to Christians but to the Jews of a Diaspora synagogue; the most entertaining, to me at least, was Fr Potter's little discussion of its topography, with the intriguing claim that the Pool of Bethesda was over 50 feet deep; and there is a thoughtful address by Archbishop Ramsey, who tactfully questions the assumptions that the early Church was not interested in the order of events in Jesus' ministry, or in his human character.

Dr Birdsall's pamphlet, more technical in style though slight in bulk, again shows the impetus given to scholarship by a new discovery, the Bodmer papyrus No. 66, "our earliest complete manuscript of John and one of the best preserved of the early papyri of the New Testament". The accepted classifications of the manuscripts into families are shown to be inappropriate to such 3rd-century manuscripts whose evidence takes us back to the mid-2nd century at least. Our present impression of the state of the New Testament text in that century is one of confusion, and the road backwards is longer and more difficult than we thought; but at least we have

escaped from the delusive optimism induced by the brilliant pioneering of Westcott and Hort.

Keble College, Oxford. G. C. Stead.

Concerning the Eternal Predestination of God. By John Calvin. Translated by J. K. S. Reid. James Clarke and Co. 1961. 17s. 6d.

The analytical mind of a French lawyer playing upon the mystical insights of Paul and the meditations of the elderly Augustine (driven to extremes of controversy by a British optimist): this careful translation is the first appearance in English of Calvin's *De Aeterna Praedestinatione Dei*, published at Geneva in 1552 in answer to his critics (especially the Dutch Catholic Pighius), to ensure that "the sum of the matter" should be kept "as though engraved on public notice boards" and "the faith of the whole people" of Geneva remain unshaken. The opposition points were: the Scriptures are not clear on matters of election, reprobation and assurance; no act of God is just which has not a clear reason; man is rational, with a will free to accept or reject grace; God loves all, wishes to save all and draws all men generally and equally; election is conditional upon faith, works and perseverance; reprobation is due to God's foreknowledge of contempt of grace; we cannot know whether we are elect; election can fail. Against these "frivolous" assertions Calvin moves through 130 pages of "plain scriptural testimony", the "simple and clear" expositions of Paul, and the "exact and precise" teaching of four works of Augustine. He also (interestingly) calls into court "the internal feeling of the heart". "I prescribe nothing to others but what comes out of the experience of my own heart. For the Lord is my witness and my conscience attests it, that I daily so meditate on these mysteries of his judgements that curiosity to know more does not attract me." The work has the fascination of a fugue; and is not, of course, without a certain historical interest.

Selwyn College, Cambridge. H. C. Porter.

The Gospel according to St Mark. By Sherman E. Johnson. A. and C. Black. 1960. 25s.

The Gospel according to St Matthew. By A. Marcus Ward. Epworth Preacher's Commentaries. 1961. 12s. 6d.

The Passion according to St John. By J. C. Fenton. S.P.C.K. 1961. 7s. 6d.

The Epistle to the Hebrews. By Thomas Hewitt. Tyndale Press. 9s. 6d.

Psalms. By A. B. Rhodes. Jeremiah. By H. T. Kuist. Acts of the Apostles. By A. C. Winn. I, II, III John, Jude, Revelation. By J. P. Love. Layman's Bible Commentaries. S.C.M. Press. 6s. each.

Of making many commentaries there is no end; nor can there be. The Word of God is a field of study in which we do not expect to reach finality. Commentaries represent the ever-growing study of, and meditation on, our title deeds. Scripture ought to be so dominant an interest to each Christian that he is keen to produce his own commentary, both in writing and in life.

In *The Passion according to St John,* Principal Fenton discusses briefly, as for Holy Week meditations, the significance of John 18 and 19, using the R.S.V. for his text. In these chapters the Passion-narrative appears to be stark, to be confined to "what actually happened"—what did the writer intend by this "de-mythologized" account? There is always in the Fourth Gospel more than meets the eye: Fenton makes a number of fruitful suggestions to enrich understanding of these chapters, although some of them may seem far-fetched or speculative. Typology seems sometimes to detect allegorical significances of which a reader may well be sceptical. But even if he cannot take us all the way with him, he has provoked our thinking and presented to us the core of the Gospel in a new and challenging way.

Dr Sherman E. Johnson contributes to Black's series of N.T. Commentaries that on St Mark. This is extremely well-documented, yet at the same time not overloaded with learning: like most of this writer's work the book seems intended for a middle-brow readership. As to authorship, the writer suggests that the Gospel was written at Rome under Peter's influence by a Gentile, and not by the Mark referred to in the New Testament as accompanying Paul. There are very useful up-to-date summaries of recent work on the Gospel. The introduction is a triumph of compression. The commentary on the text is detailed and thorough, and while being learned does serve to clarify rather than to obscure. Dr Johnson's own translation is a telling rendering, and the notes on it, written with economy, always contain some point of interest. This is especially the case with the contemporary references, chiefly from rabbinical literature. The commentary makes exciting reading and frequently has something new to say. It brings the ordinary reader up to date with new work on scripture, and illuminates the Gospel narrative with good topographical notes. In the language of the Consumers' Association, this is "the best buy"!

The Epworth Preacher's Commentary on St Matthew is based on the R.V.: it is a running commentary on the Gospel by a founder-member of the Church of South India. It has a certain Methodist flavour, and leans on Dr Mitton's work on St Mark. The brief introduction is concerned largely with a study of the shape of Gospels. This Gospel as we have it, it is concluded, is not the work of Matthew the Apostle. In the commentary emphasis is given to practical notes on preaching: exposition is followed by applications of the text inset in smaller type, with references to Wesley's hymns and other useful illustrative material. It is what it sets out to be, a preacher's handbook rather than a scholar's companion. It is the poorer for the lack of indices and bibliography. The writer is content to state conclu-

sions rather than to deploy evidence and argument. It is brief, to the point, sound, but has little new insight to offer.

The Tyndale Press Commentary on Hebrews is based on the A.V.: this is an indication of its conservative character. Mr Hewitt has taken in hand a profound and complex book: naturally he must frequently wish to return to the original Greek, but in such a case I am never at all sure whom and how far it helps to set out Greek words in English letters. To one who can read Greek it is annoying, and to one who cannot I suspect that it is unhelpful. This commentator gives a fair statement of most of the opinions about authorship, and himself comes down in favour of Silas. His style is clear and lucid, but in his verse-by-verse exposition it cannot be said that he is successful in shedding light on the dark mysteries of this letter, in making a very difficult letter easier to understand. He clings close to the text, he takes note of important textual variants, but he does not help the reader to see the argument of the letter as a whole: he so attends to the trees that we do not get a sight of the wood.

The S.C.M. Press has as usual a thoroughly good idea in planning laymen's commentaries to be produced as paper-backs in narrow compass and at a low price. I came to these with high expectations but have to confess to disappointment—it is perhaps, as with sermons, harder to produce the commentary that is brief, telling and simple, than to spread oneself freely and lavishly. I had hoped that at last we were going to have a good handbook on the Psalter, but this does not meet the—or at any rate my—need. It fails to treat the Psalms as poems, it is too much concerned with generalities and too little with particulars, it ignores the great part the Psalms have played in our history and literature; its style is plain and, while sometimes it has sensible notes, its content is often unnecessarily recondite. There is room for a book on the popular level about the Psalms, but this is not it.

The commentators on Jeremiah and Acts have an easier task to perform and these two books seem rather more successful. It is a pity that they do not contain a bibliography or suggestions for further reading.

What then, finally, of the final and most difficult book of the Bible? The writer has readily admitted and boldly faced the difficulty of apocalyptic visions. He has helped to clarify this book's shape and purpose by breaking it up into well-titled sections, and in each section has supplied the biblical clue to the interpretation of the symbols. These four books are not so much commentaries as extended notes on books of the Bible, and as such can be recommended for those who want something rather fuller than the Bible Reading Fellowship provides in its quarterly booklets.

Ronald Lunt.

King Edward's School,
Birmingham.

THE TEXT OF THE NEW TESTAMENT, A SHORT INTRODUCTION. By Vincent Taylor. Macmillan. 1961. 15s.

CONTRIBUTIONS TO THE STATISTICAL STUDY OF THE CODEX SINAITICUS. By Christian Tindall. Oliver and Boyd. 1961. 21s.

Dr Vincent Taylor's concise, yet scholarly, introduction to a rather neglected part of the study of the New Testament is admirable. His work in the sphere of "higher criticism" is well known; and though one suspected it from his commentary on Mark, it seems unfair to ordinary mortals that he should be a master in the field of "lower criticism" as well. After outlining the purpose and methods of textual criticism, and the notation and types of text, he deals with the periods of the papyri and of the uncials, each in turn, then with the minuscules and lectionaries and the versions, and then with the patristic citations and the printed editions of the Greek New Testament. The essentials of each subject find mention and a student can see the wood for the trees; within the narrow compass of 113 pages, a complicated subject is handled with easy mastery. The importance of this work is out of all proportion to its size, because it can convey to a student of this generation, as K. Lake did to those of his, a compact summary of the basic principles of New Testament textual criticism together with an insight into the ways in which to apply them. Most useful, perhaps, of all are the last four chapters on the textual theory of Westcott and Hort, the contribution of B. H. Streeter, further developments since Streeter's day and notes on select readings.

Mr Tindall's work is more specialized. If a MS. was copied by one scribe, rather than by two or more, and if he followed the pagination of his exemplar closely but inserted glosses in the margin of the latter into the pages of his copy, it is possible that where these pages have an unusually large number of letters compared with his other pages, one may suspect the presence of such glosses incorporated now into the text. Mr Tindall made a statistical study of the number of letters on each page of Tischendorf's famous Codex Sinaiticus; it includes a list of twenty instances in which increases in the number of letters per column over the average suggest that additional material has been interpolated in the text of ℵ. Yet one may question the statement that the passages concerned "are all (by most modern critics) regarded as late additions". Besides, there are other possible reasons than Mr Tindall's for the increase of letters on a page above the average, as Mr A. Q. Morton in a statistical appendix to this work, seems to allow. Many scribes, not one, may have written ℵ; Tischendorf and Lake both postulated nine, H. J. M. Milne and T. C. Skeat postulated at least three. One of these may well have written habitually more letters to a page than another. Then what evidence is there that a scribe always kept rigidly to the pages of his predecessor whom he was copying? Even if he did, if he inserted into his text what had been a marginal gloss, some of the extra letters on the extant page may be from additional material *other than that* to which Mr Tindall draws attention. Again, p. 29x

of this codex, col. i, has 698 letters; p. 31x, col. i, has 479. Is the difference to be accounted for simply by a theory of the incorporation from an earlier MS. of marginal glosses, never by a theory of omissions? Yet the Alexandrian text, to which ℵ witnesses, is a short one. The maxim *brevior lectio potior*, frequently and rightly challenged to-day, would be infallible on this method. It is too early to say if such a method will yield good results; as Mr Morton says, B (Vaticanus) and the papyri 45–7 and 66 need to be studied similarly, especially B, because of its close relation to ℵ. Some of Mr Tindall's introductory remarks are not always relevant and include a small number of errors. At the same time he raised before his death in 1951 a stimulating question which deserves investigation, whether a page of a New Testament MS. with more than the average number of letters on it includes additional material unknown to the scribe whose work is copied.

C. S. C. Williams.

Merton College,
Oxford.

Christ and Us. By Jean Daniélou. Mowbray. 1961. 30s.

Stations of Wisdom. By Frithjof Schuon. Murray. 1961. 21s.

The Mystery of God's Love. By Dom Georges Lefebvre. Chapman. 1961. 12s 6d.

Fr Daniélou's book performs a useful function, in emphasizing that, as Christ is one, so theology is also one. Many years ago Fr Herbert Kelly used to point out that it is only too easy to teach or to write about the Church and Sacraments as if they were an institution and a system completely isolated from God, instead of being inseparable from him, and our means of access to him. Fr Daniélou's book is an elaboration of this theme. He takes us through the sections of theology which deal with Christ—the Historic Jesus, the doctrine of the Incarnation, the Sacraments and so forth, not neglecting prayer—giving a succinct outline of each, and showing how each is related to the living Christ, with whom we are all concerned, and who gives life to our souls through faith. The author is widely and ecumenically read (though he is surely wrong in saying that Protestantism is an attempt to be united directly with Christ without passing through the Church) and each section, condensed though it be, is written in a fresh and stimulating manner. I would particularly instance his chapters on the historical approach to the person of Christ, and that on the Word, Sacraments and Mission, which contains some excellent remarks of the nature of preaching, and its place in the life of the Christian Community. The final chapter on the life of Christ in the individual Christian is noteworthy for its treatment of the way in which the mighty acts of God, worked out publicly in the events of the Gospel, have also to be worked out in the life of the believer, starting with his baptism into Christ. From

this point, the author goes on to extend his range, showing how Christ is the source and summary of God's plan for mankind. Fr Daniélou describes his book as a kind of Summa. So it is—but not in the sense that it covers completely all the sections of theology, but in the sense that it shows that all theology is knowledge about a personal God, with whom we are all concerned and who loves us. A book which should be useful to theological students.

M. Schuon's book is a collection of essays about faith, science and philosophy. He is at his best in stating and analysing the relations between these disciplines. He is a firm believer in metaphysics—how his attitude would satisfy the scientist or the philosopher at whom he aims, I am not certain. For the believer, however, it is full of illumination, particularly as he relates Christianity to other faiths, especially on their mystical side. There is an interesting section on that neglected topic, the Divine Names. The book is not easy reading, but those who are concerned with the relation of faith to thought will find it repaying.

Dom Georges Lefebvre sets out to expound, in simple language, God's love for us; and even though he draws freely on the works of St Teresa and St John of the Cross, succeeds in his aim. There is not much more to do than to recommend this book as a simple and practical outline of catholic spirituality, for those who are seeking for such.

P. R. P. Barker.

Woolpit,
Suffolk.

Burning Coals of Fire. By Violet Welton. S.P.C.K. 1961. 5s.

The aim of this book is to pick out some of the signs of life in the Church in this country and on the Continent, which suggest that, in spite of the mediocrity and uniformity of our society, the Church will succeed in setting the world on fire. The writer approaches the subject with wide experience of young people's attitudes and frustrations in industrial life. Though "the spark of God" is in young and old alike, "the problem is to find out how to make it burst into flames" (p. 35). The spirit of the Resistance which in many cases was inspired by Christian heroism needs translating into the post-war world. Miss Welton affirms that political Christian Democracy on the Continent was an attempt to do this. Alongside the attempt to make a formal structure of life based on Christian principles, many experiments in Christian living and communication have sprung up in different places. Some of these are described in the latter part of the book. If the writer was attempting to show something of the contribution of the Church to the re-building of Christian democracy in Europe, it is strange that she has omitted any mention of the Evangelical Academies in Germany, which were in origin closely linked to this purpose. Although she is not trying to make a complete summary of what is going on, even some of the things mentioned are not given enough space to make sense to anyone not already acquainted

with them; nor are the underlying principles upon which the work is based always uncovered.

It is a tantalizing book, alusive and suggestive, but not fully satisfying.

MARGARET KANE.

SHEFFIELD.

BOOK NOTES

Sects and Society by Bryan R. Wilson (Heinemann, 35s.) is a sociological study of the Elim Foursquare Gospel Church, Christian Science, and the Christadelphians. In each case there are chapters on (*a*) the teachings, (*b*) the history, (*c*) the organization, (*d*) the social teachings, and (*e*) the social composition, of the sect. Detailed statistics are added in appendices. The book contains much information that will be useful to any who have to do with members of these sects, but the author has little theological interest or equipment. *The Greatness of God* by H. E. Fosdick (Collins, 18s.) contains in attractive form the gist of this famous preacher's teaching about Christian faith and practice. The June number of the quarterly review, *Theological Studies* (Woodstock, Maryland), has a valuable article on "The Pater Noster as an Eschatological Prayer" by Raymond E. Brown. The July *Hibbert Journal* has a brief comment by Emil Brunner on "Karl Barth's Alternatives for Liberal Theology", in which he says that Communism "is an even more dangerous foe to Christianity and real Humanity than Hitler ever was", and he also deplores Barth's pacifism and neutralism; this is followed by an article by T. A. Roberts on "The Relevance of Liberal Christianity". *Irénikon* (1961, No. 2) has an article on "L'Évêque dans la tradition orientale" by D. T. Strotmann. Dr Henry Chadwick's Bishop Westcott Memorial Lecture on *The Vindication of Christianity in Westcott's Thought* (Cambridge University Press, 3s. 6d.), is as delightful to read as it was to hear. He delicately brings out Westcott's characteristics as a theologian and considers in particular *The History of the Canon of the New Testament*. S.P.C.K. has made four additions to the "Questions at Issue" series of pamphlets (1s. 6d. each): K. N. Ross, *What is meant by calling Jesus the Son of God?*; C. A. Coulson, *"Science tells us"—how much?*; P. W. Bide, *The Necessity of the Church;* and E. G. Jay, *Why does God allow evil?* The Society for Old Testament Study's *Book List 1961* can be obtained from Llansadwrn, Menai Bridge, Anglesey (6s. post free). The S.C.M. Press has republished in paper-back form the late Prof. E. Allison Peers' books on St John of the Cross and St Teresa, *Spirit of Flame* and *Mother of Carmel* (7s. 6d. each): see THEOLOGY, June 1946, pp. 182 f. *Early Christian Prayers,* edited by Adalbert Hamman, O.F.M. (Longmans, 35s.) is a handsome and carefully documented collection of prayers from the New Testament, the Fathers and Liturgies and other sources of the first five centuries. *The World's Great Scriptures,* edited by Lewis Brown (Macmillan, New York and London, 20s. 6d.) is a paper-back edition of an anthology of the sacred books of the ten principal religions, together with illustrations, maps and comments. There was a very important article on "Superior Orders, Nuclear Warfare, and the Dictates of Conscience: the Dilemma of Military Obedience in the Atomic Age" by Guenter Lewy in *The American Political Science Review* for March 1961 (English agents: P. S. King and Staples, Great Smith Street, Westminster).

BOOKS RECEIVED

(*Mention here neither implies nor precludes subsequent comment.*)

A.M.M. BIBLE INSTITUTE (TIRUVALLA, KERALA, INDIA): K. N. Daniel, *Mar Thoma Church in Peril* (Rs. 2).

A. AND C. BLACK: R. H. Pfeiffer, *Religion in the Old Testament* (24s.).

CHRISTIAN LITERATURE SOCIETY: Cyril Bruce Firth, *An Introduction to Indian Church History* (Rs. 3.75).
CHURCH INFORMATION OFFICE: *Churches and their Furnishings* (5s.).
COLLINS: Robert E. Grant (Ed.), *Gnosticism: An Anthology* (25s.).
DARTON, LONGMAN AND TODD: Christopher Martin, *The Bored Electors* (21s. and 15s.); Martin Turnell, *Modern Literature and Christian Faith* (12s. 6d.).
EPWORTH PRESS: W. L. Carrington, *The Healing of Marriage* (21s.); C. K. Barrett, *Luke the Historian in Recent Study* (8s. 6d.); John F. Butler, *The Holiness of Beauty* (3s. 6d.); John C. Bowmer, *The Lord's Supper in Methodism, 1791–1960* (6s.); Greville P. Lewis, *The Johannine Epistles* (12s. 6d.); Allen Birtwhistle, *They who will Hear* (25s.).
FAITH PRESS: Edward Wood, *Whosoever Will* (21s.).
HERDER: Albert Niedermeyer, *Compendium of Pastoral Medicine* (56s.).
LUTTERWORTH PRESS: C. L. Mitton, *The Good News* (5s.); Paul S. Minear, *Images of the Church in the New Testament* (30s.).
NELSON: Matthew Black, *The Scrolls and Christian Origins* (25s.).
PETER OWEN: Baruch Spinoza, *Principles of Cartesian Philosophy* (21s.); Jules de Gaultier, *From Kant to Nietzsche* (30s.).
OXFORD UNIVERSITY PRESS: Stephen Neill, *Christian Faith and other Faiths* (21s.); D. L. Munby, *God and the Rich Society* (25s.).
ST ANDREW PRESS: A. J. Boyd, *Christian Encounter* (16s.).
ST ANTHONY'S PRESS (YORK): H. Richardson, *The Medieval Fairs and Markets of York* (3s. 6d.).
S.C.M. PRESS: Eduard Schweizer, *Church Order in the New Testament* (16s.); George Appleton, *On the Eightfold Path* (12s. 6d.); Gabriel Hebert, *When Israel came out of Egypt* (8s. 6d.); C. J. Stranks, *Anglican Devotion* (30s.); N. Q. King, *The Emperor Theodosius and the Establishment of Christianity* (21s.).
SEABURY PRESS (CONNECTICUT): O. Jessie Lace, *Teaching the New Testament* ($1.95).
S.P.C.K.: R. M. Grant, *The Earliest Lives of Jesus* (18s. 6d.); J. C. O'Neill, *The Theology of Acts in its Historical Setting* (25s.); O. Jessie Lace, *Teaching the Old Testament* (3s. 6d.).
TYNDALE PRESS: A. M. Stibbs, *Sacrament, Sacrifice and Eucharist* (5s.).

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